

**NEAR EAST UNIVERSITY**

**Faculty of Economics and Administrative Science**

**Department of International Relations**

**MASTERS THESIS**

**The Agonizing Struggle for Women's Rights in Nigeria**

**2005-2014**

**Supervisor: Dr. BILGE AZGIN**

**Submitted by: SUDAI GAMBO KADIR**

**NICOSIA – 2015**

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**The Agonizing Struggle for Women's Rights in Nigeria:**

**2005-2014**

**by**

**SUDAI GAMBO KADIR**

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MASTER OF SCIENCE IN INTERNATIONAL RELATIONS**

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**Thesis**

<b>Title</b>	<b>The Agonizing Struggle for Women Rights in Nigeria2005-2015</b>
<b>Abstract</b>	This thesis will examine whether Nigerian women have equal rights to men. To this end, this study will analyze discrimination based on gender with other forms of maltreatment. Accordingly, the thesis will apply a qualitative research method by using written reports, articles, books, journals, and personal interviews. One of the main findings of the thesis is that Nigeria is deeply entrenched by its traditional and religious customs which conflictingly compete with the federal civil laws of the country. Given the resilience of the former, it is difficult to foresee major and clear cut improvements in regard to the women rights in the near future.
<b>Supervisor</b>	<b>Dr. Bilge Azgin</b>

**Jury's Decision**

**The Jury has decided to accept the student's Thesis. The decision has been taken unanimously.**

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**NEAR EAST UNIVERSITY  
Graduate School of Social Science**

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**Thesis: The Agonizing Struggle for Women's Rights in  
Nigeria: 2005-2014**

**We certify that the thesis is satisfactory for the award of the Degree  
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# **DEDICATION**

My favorite grandfather late MALLAM PETER ASANDARI and

My best Uncle

Late DR. LUKA KADIR GADZAMA.

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## **ABSTRACT**

This thesis will examine whether Nigerian women have equal rights to men. To this end, this study will analyze discrimination based on gender with other forms of maltreatment. Accordingly, the thesis will apply a qualitative research method by using written reports, articles, books, journals, and personal interviews. One of the main findings of the thesis is that Nigeria is deeply entrenched by its traditional and religious customs which conflictingly compete with the federal civil laws of the country. Given the resilience of the former, it is difficult to foresee major and clear cut improvements in regard to the women rights in the near future.

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## **LITERATURE REVIEW**

While analyzing the struggle for women's right in Nigeria during the last decade, this thesis will utilize the theoretical literature on intersectionalism. Intersectionalism(Williams, 2014).stresses the fact that there is not only one type of domination but there are interlocking factors which combine to form the matrix of domination. (Carastathis, 2014) Observes how multiple interlocking factors combine together to cause the vicious cycle of oppression in women's life.

Accordingly, OSCE report on women trafficking (OSCE 2004) demonstrates how discrimination, corruption, economic deprivation and migration play distinctive role in creating the trap of women trafficking in Nigeria. In another study, (Okeke, 2012) successfully reveals how high rates of constrained or forced marriage in Nigeria stem from various interlocking factors such as religion, tribal customs, social monetary status, geographical location and ethnic group.

In securing and maintain equal rights and opportunities brought about feminism to prominence in the world, some scholars interchangeably use the term "feminism" and women's movement this create problem and doubt that men can be feminist to activist women. Feminism is a theory that emphasizes the inequality between men and women in society and aim to improve the lives of women (Abdul, et-el 2011:11).

## **METHODOLOGY**

While taking Nigeria as a case study, this thesis has utilized wide range of secondary sources (such as books, journals, report, articles and online sources) as its research tool. The thesis has mainly aimed to achieve two objectives. First, it sought to approach women's right issue in Nigeria from the theoretical lenses provided by intersectionalism. Second, it endeavored to find out the hard won improvements for the rights and protection of women in Nigeria that had been achieved during the last decade. Besides seeking to provide theoretical contribution to the Nigerian case study, it also seeks to provide an empirical assessment in regard to the women's rights struggles on the ground.

Hence, the findings of the thesis revolve around the two main research questions which are: To what extent the national human rights commission has improved the rights and protection of women? What are the persisting socio-economic, cultural and political problem that obstructs Nigerian women in realizing maximum level of protections and rights as envisaged by the UN and national human right commission?

## **CHAPTER PLAN**

The first chapter of my research explains the way human right is described and conceptualized by different scholars within sphere. It also constructs a conceptual framework about women human right in Nigeria. The second chapter talks about the violence that should be noteworthy by the United Nations as a body, human rights commission and the general public to draw a plan that will stop the violent oppression and other forms of discrimination against women on the planet. The third chapter provides the roles united nation played against the infringement of fundamental human rights of women across the globe, the UN's arrangements, proposal, statements and rules that addressed the privileges of both young and adult women, with government commitments to secure their rights. Chapter four highlights the level of opportunity given to women in politics. In the pre-colonial and post- colonial periods, women were influential and given opportunities to participate and contribute in the political affairs of the country. It tells how equal opportunity with men and is challenging to the system of government in Nigeria.

# CHAPTER ONE

## INTRODUCTION

Women in Nigeria have faced a wide range of oppression and discrimination throughout centuries. The culture of patriarchy, male chauvinism and lack of strong rule of law has undermined the rights of women. Despite these challenges, women in Nigeria have contributed dearly to the country's development throughout its history. The women of Nigeria have been known to play significant role in anti-colonial struggle which resulted in the formation of women's movement.

The women of Nigeria have been known to play a significant role in its anti-colonial struggle which subsequently yielded the formation of women's movement. In its early days, Feminism had negative connotations and the women associated with it were stereotypically regarded as man-haters. The prospect of securing and sustaining equal rights and opportunities and dissolve of discrimination, gradually brought feminism to prominence in the region. After all, the demand for women to improve their status and overcome all barriers that deprived them of their human rights was of deep concern to Nigerian women.

Promoting gender equality and empowering women in workplaces, markets, communities so that they can fully participate in economic and political life is a pre-requisite of creating a sustainable environment for women human rights. World Economic Forum and the World Bank recognize that women inclusion drives socio-economic and human development forward (Global Gender Report 2014, 38-39). The Nigerian government also recognizes that women's inclusion and gender equality is a necessary component for achieving national development.

Despite the increase of globalization and interconnection of the world, women are still facing discrimination and exclusion even with the international standards of equality that is set between men and women. Gender equality is known as sex equality, gender egalitarianism, sexual equality or equalities of genders. It means that women and men should receive equal treatment without any discrimination against any genders. Hence the concept of gender equality contains the following points:

1. Treat all women and men fairly at work, respect and support human rights and nondiscrimination.
2. Ensure the health, safety and well-being of all women workers.
3. Promote education, training and professional development for women.
4. Implement enterprise development and marketing practices that empower women.
5. Promote equality through community initiative and advocacy.
6. Measure and publicize report on progress to achieve gender equality (UN 2013: 2-6).

Feminism is a philosophy that emphasizes the inequality between men and women in social dominance. More importantly, it analyzes the status of women and men in society with the aim of using knowledge to improve women's lives (organization and challenges of feminism in Nigeria 2011: 11). The assumption of feminism is that women are not treated equally as men, and to be a woman is considered as to be less advantageous when compared with a man. Feminism is more concerned with giving a voice to women and highlighting the various ways women have contributed to their societies. Radical feminism opposes existing political and social organization in general because of their inherent embeddedness with patriarchy, and tends to focus on culture changes that deconstruct patriarchy and hierarchical structures. (Organization and challenges of feminism in Nigeria 2011: 18-19).

Feminism in Nigeria is totally different from what is perceived in Europe or other western countries. The cultural beliefs and traditions of the Nigerians make it so difficult for women and men to share equal rights or treated equally in the political, socio-economic and cultural arena. The word feminism has been so demonized yet the movement is tremendously helpful to many societies that have embraced it. The importance and contributions of the women is still yet to be appreciated mostly in Africa.

During the last decades, however, there has been growing body of organizations that engages with women rights activism. Particularly, Nigerian Feminist Forum (NFF) co-hosted an event with the Alliance for Africa (AFA) where women from various professions and identities come together. The event focused on the challenges that



Nigerian feminist movement are facing and declared these principles to be their aim (organization and challenges of feminism in Nigeria 2012;15, 16):

- Assess the relationship with contemporary Nigeria states and states structures
- Develop feminist leadership
- Harness feminist knowledge
- Replenish women's ranks
- Protect the integrity of feminist space.

Other organizations that work towards these goals can be listed as: Nigeria Delta Women's Movement for Peace and Development (NDWPD), Nigerian Center for Peace and Development (WOPED), Widening Scope for Right and Development (WISCORD), Girl Power Initiative (GPI), Women's Rights Advancement and Protection Alternative (WRAPA), and Women in Nigeria (WIN).

Intersectionalism as a theory studies that deals with multiple forms of discrimination, domination and oppression. Political movements that address particularly concerns of poor and minority who are subject to domestic violence have failed to recognize the specific concerns that arises from the gender variable (McCall, 2005:1771). Besides focusing on the formation of social identities, intersectionality basically examines how race, class, gender and sexuality work in tandem to create interlocking system of oppression and inequality (McCall 2005:1771). Intersectionality is a concept from feminist theory that looks at the intersection between groups of oppressed women. After all, the oppression that many women confront in their everyday lives might not be same at all level because each person has multiple identities, shaped by history and social relations (Carastathis, 2014: 304).

Intersectionalism offers a means for analyzing and describing the experience of women within a system of interlocking hierarchies which can help to understand how experiences and domination can change and vary from different groups and individuals within groups. This in turn, enable us to understand the experience of individual within the context of hierarchical power relations and also make us

realize the complexity of lives of women who are victims of various forms of oppression and discrimination.

As in line with the intersectionality theory, the Nigerian women are also oppressed by the economic, social and political conditions. There is no way one can claim that women are oppressed by just one factor. Accordingly, intersectionality holds that knowing a woman lives in a sexist society is insufficient information to describe her experiences. Instead, it is also crucial to know her race/ethnicity, sexual orientation, class etc. (Williams, 2014:39). From the perspective of intersectionalism, Nigeria presents a valuable case study for unraveling the challenges for improving women's rights.

Hence, this thesis will approach women's right issue in Nigeria from the theoretical lenses provided by intersectionalism. Second, it will examine the extent of improvements for the rights and protection of women in Nigeria during the last decade. Hence, besides seeking to provide theoretical contribution to the Nigerian case study, the thesis will also seek to provide an empirical assessment in regard to the women's rights struggles on the ground.

To this end, the thesis will provide three empirical chapters and then will complete with a concluding chapter.

The empirical chapters will assess the strengths and shortcomings of the Nigerian government towards the rights of women.

Accordingly, Chapter Two will dwell on the three forms of blatant violence that Nigerian women suffer which is rape, female genital mutilation/cutting (FGM), and women trafficking. These problems have devastating impact on the lives of women living in Nigeria. When the women are entrapped in any one of these three circumstances, they end up feeling depressed or even suicidal.

Chapter Three, on the other hand, will focus on the domestic violence against women. Besides facing direct violence from family members, spouses, relatives, Nigerian women are also particularly left at disadvantage through three mechanisms. These three domestic social mechanisms are forced marriage, divorce and inheritance. Women are forced to marry at a very young age which means they have to drop out of school and become house wives at a young age. This affects them by

turning them to totally depend on their husbands. In the case of divorce, women usually end up leaving their husband's house with nothing because they are not entitled to any inheritance.

Chapter Four will examine the rather low participation of women in politics and employment. Certainly, the forced marriages at very young age lead women to drop out of school which as a result leads women without the necessary skills to compete in the job market. The evils associated with long-term wrong practices against women cannot fade away without government creating equal opportunities for women through modifying government policies and empowering the Nigerian women. Yet, as we will demonstrate throughout the thesis, the government's ability to create equal opportunities between men and women in social economic and political arena is seriously hampered.

## **CHAPTER TWO**

# **THE PERSISTENCE OF PHYSICAL VIOLENCE AND OPPRESSION**

## **2.0 INTRODUCTION**

Feminist arose in early 1970 and develop strongly in the Western Europe, North America and Australasia. It investigates how biases against women are embodied in the past present philosophy, and after which are intended to improve on the older biased theories. This feminist philosophy both citizens male biased and develops new concepts to correct thee biases. Firstly it try to see how in some specific situation and needs of particular individuals can be met to maintain their relationships. Feminist philosophers disagree on where the biases are found within the past and present. This is often conflicting, in feminist philosophy, as in any other field philosophy. (Stone, 2007:1).

The early women's rights advocates began their activist movement believing that women's secondary position in the society was as a result of some mistake. Women's right advocate in the 19<sup>th</sup> century embark on a mission to inform the public the need for change in women status in the social system. They focus on the necessary steps in the process of having say in the social and political decisions over their lives. When this movement stated people had never seriously entertained the thought that women's role might be different arrange than it was. An organization for women's movement began n united state in 1948 when the first women's right conference was held in Seneca Falls New York. Two important outcomes of women in moral reform societies, first were able to develop confidence in their ability to realize and get things done and in organizing their own capabilities, women began to cultivate both a sense of personal worth and pride in their sex. Secondly they develop a conscious awareness of themselves and other women as sex category.

In the period of the 19<sup>th</sup> century, the spread of industrialization and urbanization created both misery and affluence side by side. Women began to benefit of the latter and had opportunities for outside activities and through their charity work they become aware of class inequalities but were still starkly confronted with the

negative effects of gender differentiation. When these middle class women began to associate with less fortunate than them, women did not constitute a unified group in the society and are affected by their sex classification. The women were more of poor widows, unmarried mothers and prostitutes and the mission of the middle class women was to help convert them to a better way of life. This was a social problem created by unfair system, and these women don't have male protectors without men support what will their situation be? The American Revolution provides an ideology which at least in theory legitimized the idea of sex equality. (Ryan, 1992: 9-12)

In the late 20<sup>th</sup> century gender equality became again major issues on the global agenda. The UN initiated the integration of women development which triggers the formation of thousands of women's organization and networking across the world. In many places women and girls lives were under violence and discrimination, they were denied education, barred from place of work, suffered from limited health care, rape women trafficking etc most especially in Islamic countries. Although there has been some improvement is said to be slow and others failed. (Inglehart, Norris, 2003:3).

Gender equality to access opportunities to accelerate economic growth, equal access for women on economic activity, to increase agriculture production and reduce poverty for poor women in the rural areas, to also achieve investment in women's health and reduce chronic hunger and malnourishment for well-being, to educate girls and women to have control over their fertility and participation in public life. To also create economic independence for women, greater gender equality in the political sphere may lead to higher investment in development cooperation (Grown, Gupta, Kes 2005: 31).

Violence against women continues to be one of the most common human rights abuse in many societies as of today. The UN has clearly expressed its determination to battle against all types of violence against women (United Nations, 2005: 12). Violence against women may emanate in various forms. It can be physical, sexual, or verbal. This chapter will concentrate on three particular form of brutality that Nigerian women confront in their everyday life which namely is: physical assault including rape, female genital mutilation and trafficking.

Despite the heavy campaigns done by the women activists against physical assault, the statistics show that the women which gets assaulted every year in Nigeria is increasing rather than decreasing. Female genital mutilation, on the other hand, refers to surgical strategy that includes any fractional evacuation of the genitalia or wounds inflicted to the female genital organ. Thirdly, women's trafficking is a major concern of human rights abuse in Nigeria as it ends up leaving many women trapped in forced work or prostitution.

Accordingly, chapter two will give a brief survey of global and national association's endeavors to tackle these forms of brutality directed against women in Nigeria and beyond. The Nigerian government informed in 1985 without reservation to satisfy all commitments expressed in article 2 of the CEDAW towards the advancement of women's rights.

However, the 1999 constitution of the Republic of Nigeria does not provide a clear-cut definition for the "oppression of women". It just gives a general note against all types of oppression including oppression towards sex. Others laws that are supposed to protect women are infrequently implemented (Shadow report, 2008: 1). This is simply because the strong presence of male dominated social and religious customs make the implementation of full women's rights quite difficult. In some of the provincial zones, patriarchal customs prevent the federal law which protects the women from being implemented.

## **2.1 PHYSICAL ASSAULT: RAPE**

Assault is a type of sexual roughness against women and is quite pervasive in Nigeria. In a study done from 2002-2006, 306 assault cases were recorded in the state of Kano (Bamidele, 2010: 221). Furthermore, Nigeria report of 2012 observed that one in three of all women and young girls aged between 15 and 24 years has been the victim of sexual savagery. Women who are single are said to be more assaulted than married women. (Olatoy, 2014).

Unfortunately, there is no exact information which will precisely let us know the rate of assault cases and frequency that they happen in one day or in one year. Some

Nigerian NGOs have led research with the point of knowing the rate of assault cases and frequencies happening in the nation. The associations' endeavors are to have the capacity to teach the general public the outcomes furthermore advance open wellbeing, security and equity across the nation

A survey done in 2005 found out that only 18.1%, (less than a fifth) of 10,000 respondents reported as rape victims to the Nigerian police. Perhaps more importantly, CLEEN foundation figures show the number of rape cases which was reported between 1999 and 2005.

<b>YEAR</b>	<b>NO. OF CASES</b>
1999	2,241
2000	1,500
2001	2,284
2002	2,084
2003	2,250
2004	1,626
2005	1,835

Nigeria is a signatory to end all types of discrimination against women (CEDAW) and CEDAW specifically declares rape as degrading violation of women's rights and respect for women dignity, women as part of their sexual rights enjoy the rights not to be pressured into sexual rights activity, the rights to make their life's without anyone's context of social ethnic values, to have free life and sexual relations that are consensual. No discrimination, no hindrance to relationships based on gender equality, respect and justice. So rape is in all its entirety is a crime it violate sexual right. (CEDAW, 1981: 7).

Under the Sharia law when instances of assault are accounted for there must be a proof of no less than 4 male witnesses that must all concur or concede that it was truly an assault. There are records of casualties that reported assault and were rather

accused of infidelity, a wrongdoing culpable with death and stoning now rebuffed by canning. The protection of young girls and women under sharia law standard is not guaranteed. (worldpress.com, 2013)

The UN statement indicates that assault and sexual ill-use types of violence against women (VAW) article 2 make it is clear that "physical, sexual and mental demonstrations of viciousness execution by the state wherever it happens" likewise fall inside of the meaning of brutality against women and that states must "cease from participating in brutal against women ( article 4(b) and practice due perseverance to counteract and as per national enactment, disapprove demonstration of brutality against women, whether those demonstrations are executed by the state or by private persons.( article 4c diary of the universal women' studies 2008).

Wife assault can be said to be an unlawful sex act which is acquired from a wife assault without her assent. Wife assault has been perceived in Nigeria; this is a direct result of the patrician framework where the wife is seen as an asset to be utilized freely. Article 6 of the Nigeria law further characterizes "unlawful sexual relations as led association which happens generally than in the single women and wife". Thus under Nigerian law a husband has not any privilege to assault his wife. Again a comparative wrongdoing called pollution under article 218 of licentious code expresses that "any individual who has unlawful sexual intercourse with a girl less than 13 years is liable of a lawful offense and is subject to detainment forever. A vital point to demonstrate is assent; did the casualty agree to sex? It is the obligation now for the arraignment and objection to have the capacity to demonstrate to the court that she didn't agree to assault. From the meaning of assault in the Nigerian law implies that assent may be "acquire by power, danger or intimidation. (Human rights watch, 2007).

The disappointment of the Nigerian government to handle the issues confronting the violence against women (Vow) along these lines supports a society of contamination. There is a pressing upgrading of the nation's lawful framework, it is consequently a need to change the societal conviction and conduct examples taken by the legislature and men in the general public on the estimations of women, women ought to be treated with full and due appreciation.



Authorization of these laws is the most concerning issues that Nigeria confronts today, if there was a legitimate channel for the laws to be executed much accomplishments would be done towards the change of privileges of women towards all brutality.

## **2.2 FEMALE GENITAL MUTILATION**

Popularly known as Female Genital Mutilation (FGM) is the circumcision of women. Nigeria is one of the countries where this practice is found. This practice is a traditional belief that is mostly practiced in African region and known as one of the most serious form of violence against women. It is estimated that more than 130 million women alive today have been subject to FGM. These practices can lead to health consequences including susceptibility to HIV infection, child birth complications, inflammatory disease and urinary incontinence, severe bleeding and infection. (innocenti 2000:6).The Nigerian government in the last decades found this to be harmful practice against women of Nigeria and embarked on corrective measures to put an end to this practice.

According to national baseline survey of positive and harmful traditional practices affecting women, about 28 African countries in the world practice woman FGM (at very young age) for number of reasons.

1. Psychosexual; to attenuate sexual desire in the female, maintain chastity and virginity before marriage and fidelity during marriage and increase male sexual pleasure.
2. Sociological; for identification with cultural heritage, initiation of girls into womanhood, social integration and maintenance of social cohesion and social acceptance.
3. Hygiene and aesthetics; among some society the external female genital are considered unclean and unsightly, so are removed to promote hygiene and provide aesthetic appeal.
4. Religious; FGM is practiced in a number of communities, under the mistake of believing that it is demanded by certain religion.

5. Others; to enhance fertility and promote child surgical, better marriage prospects and helps delivery of babies.

The procedure is very dangerous and unsafe; it has the potential of transmitting diseases such as HIV/AIDS because of unsanitary knives and other sharp instruments which are not hygienic. Also there is no use of anesthesia which causes intense pains and psychological and sexual problems.

FGM are of different types.

1. The excision (removal) of the clitoral hood with or without removal of all parts of the clitoris.
2. Removal of the clitoris together with parts or all the labia minors (inner virginal lips).
3. Removal of all parts or all external genital (clitoris, labia, minor and labia major) and stitching or narrowing the virginal opening, leaving a very small opening, about the size of a match stick, to allow flow of urine and menstrual blood.
4. This includes induction of corrosive substance into the virginal. This is practice to a lesser extent than the others forms in Nigeria. All this can be done even few days after birth of a female child. (UNICEF 2013: 45).

To eliminate all this harmful practices Nigeria is supported by international and national organizations such as UNICEF, United States Agency for International Development (USAID), Federal Ministry of Women Affairs Nigeria and NGOs who work with the media on information, education, campaigns to impact public awareness.

While the government and the above organizations are cooperating to eliminate these practices are still successful and rooted very firmly in the villages and communities where FGM is practiced. There is need for more active education and awareness programs regarding the practices of FGM in the rural areas.

These people need to know that culture is not static and a newer form of cultural norms needs to be developed that will respect women and promote their dignity and safety. This should not only be promoted by the organizational body, but the religion leaders and traditional heads to put effort.

Setting these rules in the constitution is an effort but creating more awareness about the impact of violence against women and children can create more and better development. Adopting change can be very difficult mostly in places where traditional practices are the pride of the people and community but with more awareness gradually there will be improvement to eliminate such practices. There should also be protection and provisions for human activists, provision of financial resources are important key to program development and delivery.

These are some of the results from fragmented data according to inter-Africa committee/ Nigeria on practices of FGM; Adamawa (60-70%), AkwaIbom (65-75%), Benue (90-100%), delta (80-90%), Borno (10-9-%), Imo (40-50%), Ondo (90-98%), rivers (60-70%), Yobe (1%). Out of all the six largest groups in Nigeria i.e. Hausa, Igbo, Yoruba, Fulani, Ijaw, and Kanuri only the Fulani's do not practice any form of FGM while the Yoruba's practice is the highest. (daily independent report 2014).

## **2.3 WOMEN TRAFFICKING**

The migration information sources records that the largest groups of women trafficking for prostitution from sub-Sahara Africa to Europe come from Nigeria and are recruited through a specific type of network. Most of these women are deceived, threatened or coerced into prostitution. Some of these women accept this because of poverty and unemployment. Women's trafficking from Nigeria to Europe is still on the increase every year. In some cases, families allow their daughters to travel to Europe in order to escape poverty. To make things even worse, children are also exploited in forced labor and or for sexual exploitations. Human trafficking for the purpose of sexual or economic exploitation is considered as contemporary form of slavery, and a serious violation of women's human rights (UN 2002; 18-22). Trafficking is regarded to be a modern form of slavery, is an effort to human dignity, often including psychological terror and physical violence. Trafficking compasses issues of human right and rule of law, of law enforcement and crime control of inequality and discrimination of corruption, economic deprivation and migration

With the increase of women trafficking there is still little response or attention paid by the Nigerian government. The NGOs and other organizations offered a variety of services to victims of trafficking. Studies of the nature and dimension of trafficking showed that until recently, there were no specific law in Nigeria which prohibit human trafficking (UNICRI/UNODC) 2003: 56, UNODC, 2004:312).

Nigeria is a multicultural country with diverse ethnic and religious identities with an estimate population of 180 million people. Record shows that over 60% of the populations live under poverty in rural areas. Many girls are withdrawn from school which leads to high rate of illiteracy among women. Those women who have no education then will tend to end up being unemployed. Consequently, women under these circumstances become prime target of recruiters involved in trafficking for sexual exploitation.

Most of the women trafficking occur from Nigeria to Italy. They leave on the promises of good jobs with good pay in Europe in factories offices and farms. But on the arrival they find themselves sold into sexual slavery. Some estimate about 80% of girls and women trafficking into Italy are from Nigeria and mostly Edo state. (Field report Nigeria 2003; 15). Some of the Nigerian women need to be honest and stop pretending that they never knew they were going abroad for prostitution. The difficult truth is that some of the women know before embarking on the journey that they are going for prostitution but they do it as it seems to them that no alternative viable future exists.

Several studies have noted for victims of trafficking, the physical and mental abuse frequently experienced, combined with the economic exploitation, which leads to trauma, anxiety and malnutrition, diseases and sometimes deaths. Most of them are alienated from their families and communities, partly because they want them to pay the family need or create better investment. These women also end up facing torture, illegal detention, deprivation of freedom of movement, speech and association, and discrimination. The coercive tactics of traffickers, including deception, fraud, intimidation, isolation, treat and use of physical force and bondage are all part of this very problem.

The Nigerian embassy in Italy estimated that there were about 10,000 Nigerian women who worked as prostitutes in 2001 in Italy. We must however point out that we have no knowledge on how this estimate was collected, nevertheless due to the importance of the source; the Nigeria embassy was in Rome is a meaningful estimate (UNICRI, 2004; 334). Since the advent of civil rule in 1999, there has been increase in women trafficking within and outside the country most of the hawkers who presumably will not be arrested for street trading.

The labor industry, particularly the informal sector, has been fed by trafficking trade. Some of the root factors of poverty include the devaluation of the local currency, which has made the acquisition of foreign exchange more attractive. In addition the falling standards of family values, lack of parental control. (WOCON, 2013: 117).

## **2.4 CONCLUSION**

The findings revealed that there are different types of violence in the society which specifically deals on three types of violence, rape FGM women girl child trafficking. These issues or problems still exist and affect the women of Nigeria mostly in the rural area than the urban areas. In the north these practices are more but it depends on the violence, rape is commonly found in the north, while FGM and women trafficking in the south east.

Therefore, gender based violence against women and girl child is incorporated may behaviors which manifest as physical sexual or psychological damage to women girls, which is a violation of human right.

UN Charter of 1945 which recognize the need to stop all types of mistreating of all citizens (the Universal Declaration of Human Rights 1948 CEDAW recognize of needs to stop mistreating all citizens. Also convention of elimination of all forms of discrimination against women (CEDAW) adopted in 1979 by the United States and general assembly which Nigeria is a signatory to states that all discrimination against women as any distinction exclusion made in the basis of sex, which has a purpose of nullifying the recognition of the right exercised by women. This violation is not

limited by physical but sexual & physiological violence occurring in the family and community. (International journal of academic research is progressive education and development 2013: 219-220)

The culture practice and belief of the Nigeria fuel the violence against women and regard them as second class citizen. Most common is the trafficking of women/girl child into Europe as sex slaves who were deceived by syndicates who pretend to help and secure them good jobs in Europe, but transport them for prostitution. These acts of violence against women in Nigeria cross cut cultures, traditions, classes and ethnic groups. The main problem is that these women are not educated or aware of human right violations. Those that are aware are afraid of stigma consequently they tolerate violence and continue to suffer violence in silence with depression and low self esteem sometimes suffers health problems.

The reason why this act continues is that poverty is affecting the life of people and mostly women, who are always seen as weak and left to do the domestic work therefore depriving them of education, believe that all a girl need is domestic training to be a good wife in future. At the end left with no educational training and cannot secure a job or establish their authority financial. She then ends with the cheapest job to make financial income as sex slave for only surviving. All these are very long time problem which need to be addressed, they are obstacles to women's lives.

## **CHAPTER THREE**

### **DISCRIMINATION AGAINST WOMEN**

#### **3.0 INTRODUCTION**

This part of the thesis will try to give a reasonable comprehension of what the UN standards are on the issues of marriage, inheritance and divorce. We would like to concentrate on these three critical issues which are of such a great amount of impact on the Nigerian women today. What's more, then again how have women of Nigeria been regularly confronted with difficulties in their lives? What are the enhancements done by the UN? Has the national human right commission (NHRC) in Nigeria effectively adopted these standards or have they fizzled?

The United Nations have made it clear that roughness against women is an infringement of fundamental human rights. The United Nations have declared arrangements, proposals, statements and rules that straightforwardly address the privileges of women and young girls. They expect individual governments to secure these rights for their own people. All UN essential human rights records apply without respect to sex or age, importance their procurement applies similarly to women and men, and additionally to young women and young men. (Commission on crime prevention and criminal justice, 2008: 2).

Although in some parts of the nation there has been some achievement of women's rights, yet this can't be said for the entire nation especially for the northern parts of Nigeria. In spite of the long presence of the national human rights commission, Nigerian women still face a number of issues which make the Nigerian women lose their trust for their future. Despite the fact that the long standing customary convictions of the Nigerian individuals still influence the usage of these UN standards effectively in a few ranges of the individuals' lives. Considering the connection of Nigerian with nations around the globe, and the act of a popularity based state for a drawn out stretch of time, Nigeria ought to have more and better changes on these issues concerning the women in it nation.

### 3.1 MARRIAGE RITES: Constrained Marriage

Early and strong marriage has a negative effect on women and young women in Nigeria generally in northern Nigeria. In most circumstance young women at 12 year are been given out for marriage which is out of the Childs wish yet at the wish of her parents most times for financial resources. The African charter on the rights and welfare of the child prohibits child marriage and betrothal of girls and boys and requires that legislative and other measures be taken to protect their rights. Under the child right Acts (CRA) section 21 prohibits and provides penalty for the marriage and betrothal of a child under the age of 18 but the CRA is not applicable throughout Nigeria (the Nigeria cedaw NGO coalition shadow report, 2008). Is applicable only in Abuja the federal capital territory and in the sixteen state of the federation where the law has been enacted. ( Shadow report, 2008:13). Early marriage without consent of the girl is a form of violence and undermines the health and autonomy of millions of young girls. Legal age for marriage is usually lower for females than the males; more than 50 countries today allow marriage at 16 or below. This can lead to childhood pregnancy and expose the girl to HIV/AIDS and other sexually transmitted diseases.

Indeed, even at that girl marriage is still influences the young women right and it for the most part one of the reason there are such a large number of school dropouts young women. The CRA has not since its sanctioning has not had any report or indicting anybody for child marriage despite the fact that he practices is still on. The issue of usage of this guideline is that the Nigerian government is so feeble in ranges concerning women, is additionally influenced by the geological region which is Africa women are not of such a great amount of quality to the African culture. The codes and standards in Africa do not satisfy the women rights, women are particularly sideline for household qualities and multiplication.

As indicated by an examination Uju Peace Okeke, there is a high rate of constrained marriage in Nigeria (Okeke, 2012: 26) yet it relies on upon the way of life, religion, social monetary status, area and ethnic gathering. So additionally the executive of widows for peace through vote based system (WPD), a UK based backing association for dowagers in creating nations say that different components incorporate tribe and sub-family, training, and pay.



It is essential to note that such practices are more rehearsed in parts of Nigeria than the others parts. As indicated by the women' rights watch Nigeria venture organizer shows that constrained marriage is "exceptionally pervasive" in the northern Nigeria. The women watch Nigeria likewise expressed that, in the north, constrained marriage is a piece of the way of life and religion, properties the higher commonness of constrained marriage is in the north to the social and religious routine of polygamy. In the north constrained marriage is wild among the rural people and the poor people than in the urban area who are more educated.

Under the women law and development in Africa fund (WLDAF), it contains that African women are against system that young girls should be married below 18 years, if any one does they should be rebuffed, and is obligated on conviction to a fine of 500,000naira or detainment for a term of five years or both such fine and imprisonment. In May 1998 a system of more than fifty Nigerian NGO's taking a shot at the human rights to take out all types of victimizations women recorded around 16 states accept the child rights Act. It was shown that northern Nigeria states in have not received the child ACT(CEDAW 2008; 45) and the US states division checking reports on human right practices for 2011 demonstrates that the legitimate age was not maintained in those states(ibid). The times a London daily paper 2008 states that among others, town heads and elderly folks in Nigeria have likewise opposed to the kid rights Act.

It is stated that child rights Act has not been adopted in many states and has not been used in courts, and therefore the effectiveness of the acts has not been tested. While there is no legislation in place to protect the adults from forced marriage, in some states such as Niger, Borno, Gombe, Kano, ad Bauchi, there are laws against the withdrawal of young girls from school in order to marry them. There seems to be a few laws which can protect victims, but people don't go to court because forced marriage is considered to be cultural, and some people are reluctant to question customs. For example in some northern states in Nigeria sex education is cancelled from school curricula. The NGOs try to promote this idea of sex education in order to prevent early pregnancy and they carry out workshops for this purpose. But parents are against of such an education and they

are prepared to withdraw their children from school in believing that all such teachings are part of western education which is against the Islamic religion.

Consistently numerous Nigerian young women and women are compelled to get married and this practice is expanding consistently. As per women rights watch Nigeria secure facilitator expressed that the men that young girls are compelled to marry are generally old. (Everyday champion 2 July 2010, the Times 28 Nov 2008). The Times (2008) additionally give an account of marriage of a 84 years of age man to a 14 year old girl in northern Nigeria.

Refusal to constrain marriage in Nigeria relies on upon the area, instruction, and pay level. It is less demanding for women in the western, eastern, and the south to escape power marriage than that of the northern Nigerian women on account of their distinction in level of instruction. Getting away from constrained marriages difficult and might sometimes cost their lives while endeavoring to escape spouse's house. In circumstance that some women escape back to their parent's house their parents most of the time might send them back to their husband's house. This, as a result may prompt to commit suicide.

The reason that this is still happening is that the Nigerian government is not making any big effort to stop the young girls from being forced into marriage. There is no a system to shield women from intense marriage or even backing their conjugal choices.

BBC news cover a 26 years old lady from Sokoto state who was forced to marry aout of her choice (22 Oct 2010). In the wake of taking a case to the Nigerian high court, the judge said that the case was under the local Islamic court and that in light of the constitution, the government court couldn't intercede in matters in the eyes of the Islamic court (BBC 22 Oct 2010). The judge likewise showed that the constrained marriage was not an infringement of women' privilege and released the case (in the same place). Another report likewise in walk 2010, a representative in Zamfara state wedded a 14 year old Egyptian young lady and states he was not subject to common law but just to sharia law ( US, 2012:46). Also, he was not arraigned in any capacity.

### 3.2 INHERITANCE: Double Standards

Legacy in the general public is a basic part in exchange of riches, for example, lodging, property, cash and so forth. Social orders have parts and tenets of progression that oversee that will get which share of the deceased person's property and obligation. On a basic level law of progression and legacy are intended to partner the troublesome impact of death on the honesty of the family unit. In all actuality, then again it frequently has inverse impact, adequately ransacking widows and young girls of their properties and homes driving them into vagrancy, dejection and social disengagement.

The Nigerian human rights commission expresses that both of the spouses, husband and the wife ought to have equal availability to joint properties which were owned after the marriage. However in real life this is not the case (Nigerian commission 2005: 29-30). Women under the standard and Islamic and at some point in Christian marriage hate such rights; the greater part entitled to maintenance and custody of her children no matter how young they are, she loses all rights to be accommodated by her husband.

Article 16 of CEDAW requires that state should modify or abolish law and regulations, customs and all practices which constitute discrimination against women. The rules of customary laws have manifestly shown discrimination against women's rights. In a situation where the woman claims financial contribution to any property acquired after the marriage she must have evidence to prove her case. She must present receipts in the court to prove her contribution. Where a wife proves her actual contribution and exhibited receipts for the construction of a house or acquiring of property during marriage, the court awards her share that she deserves.

UN resolution on human's right instrument and document within which women's right to land, housing and property are revealed under the international human right system:

- Women have the right to adequate housing
- Women have right to enjoy financial independence and to earn a livelihood: and have right to own, manage, enjoy and dispose of property.

The presence of the standard laws and sharia law are impediments to the acknowledgment of legacy rights. Women being uneducated are not aware of their existing legacy rights. Legacy rights are not executed on account of absence of political will to secure women's privileges. (UNTC, 2011).

Harmful traditional practices of different tribes' puts fear to the women who try to fight for their right even when they are aware of their rights. In different tribes women are still compelled to experience different ceremonies after the passing away of their partners. In a few customs when a woman's husband dies she is given to his sibling or closest male relative as she is considered to be a property and thus she ought to obey the rules. In eastern Nigeria women are compelled to drink the water which is used to wash the dead body in order to prove her guiltlessness in the demise of her husband or even made to spend nights by his grave.

However in the south women are liable to possess land and property even though it is not equivalent to the male's share. The upper east demonstrate the colossal difference in the middle of men and women regarding area proprietorship with just 4% of women own lands compared with 52% of men. (Social institution and gender index 2011: 73). This is such a great amount of confinement on women proprietorship right, common law qualifies women to have admittance for property but only few states have actualized that into law. On the other hand certain standard laws stipulate that only men have the privilege to acquire and own property. Women can just have this entrance through the purchase of her territory yet has restricted opportunities to acquire or get exclusively through marriage or family. Information demonstrates the gap between men and women in area possession; women make up just 24% of area proprietors and for appropriated area, women make up 26% of proprietors. A study by the British board Nigeria in 2012 demonstrates that the percent of women owning area diminished from 13% in 2003 to 7.2% in 2006 (social institution and gender index 2011: 6-7).

The privilege to women on housing, property and land are set down in different global human rights instrument, the privilege to women just as without separation in major worldwide human rights tradition has expressed that women equivalent right to claim, access, control and inherit can be found in some instrument such as many resolution adopted on this subject. Conventions that exist and their official interpretations strongly support women's right to house, land and property including the marital property and inheritance. Although not all Nigerian states have adopted the international human rights obligations into their national legislation yet. Of the 17 north Nigerian states only 4 states did not adapt the obligations. These states practice more of sharia law and according to the Muslims beliefs women are subject to a man (father or husband). On September 2013 UN MDG adopted one of its values as gender equality the equal rights to women and men in all spheres should be assured. Millennium development goal (MDGs) is a world summit which promotes equal rights for women as one of its priority. However it is crucial to have the political will to implement but most importantly is having them function.

### **3.3 DIVORCE**

Separation is a device to consign women to the foundation as indicated by the BAOBAB for women's human rights a NGO situated in Lagos. The issue of separation is wilder in northern Nigeria and Baobab has effort groups working in around 14 conditions of the north to instruct women about their rights and how to protect them. Kano is said to have the most noteworthy separation rate in Nigeria and the vast majority of this women influenced are not educated and don't have any way for care to them self's when the move back to their parents' house the circumstance is more critical. A large portion of these women are Muslims who practice the Muslim law which indicated justification for separation. A large portion of the times separation is being utilized as something to consign women or discipline them. Separation has such a variety of explanations behind illustration could be as a consequence of the in ability to bear children or lack of maintain the house. It could likewise be that the two parties are no longer in the relationship and agree to go separate ways. (Ipsnews.Net 2009/08).

As indicated by the Muslim law separation may happen because the spouse beats the wife and could prompt demise if not shortened on time. Separation in Kano is not normally in light of these reason; most ordinarily heard is that the men wants to marry another wife and have four so the need is to drop one of them and marry another. Some say the wife has not conceived a male child, but rather this is a blessing from God and that is a reality. A few women see the need of education and would want to go back to school but the husbands feel that once they go to school they will be exposed to western life or be able to know more on their human right which the men feel they can't control.

Under Muslim law a woman has right to look for separation at whenever to get her opportunity in the event that she feels like for her own particular recovery when she feels the marriage is no more working out which can be on grounds of aggressive behavior at home, battery or the sexual condition of her spouse. In all actuality what happens in Nigeria when a woman endeavors to look for separation utilizing any of the above technique particularly in northern Nigeria decisively Kano the judges are said to be patriarchal in their reasoning. They attempt each conceivable best to make the procedure troublesome for a lady to process.

In a circumstance where the husband declares three times at a go that the wife is divorced there will be no any space for compromise. In Islam the spread of three-month period to separate a lady and must be declared amid her menstrual period to make certain that she is not pregnant. At some point inside of the 3 holy months the couples may cancel divorce. The treatment going ahead in Nigeria is simply strange and giving a considerable measure of women who face difficulties and mental torments and emotional torture. The main struggle by the Baobab is to bring issues to light, notwithstanding attempting to get the men to comprehend that separation should be halted. If spouses somehow happened to pay divorce settlement for separating their wives three times at a go to endure the women can have the capacity to set up themselves after separation than left purge to endure. Government need to sensation and make awareness to make men become more responsible and respect the wife as a human with equal right. Divorce is not in any way favorable to women and government should act fast about it.

An absence of instruction is of the reason women find themselves in such circumstances. Training can help women attest their privileges however the Nigerian law needs to make procurement or make space for that before the Nigeria women can look for such rights. The women need to know their privilege and how to ensure it in every circumstance they discover themselves. there is no law set on such procurement that as a consequence of separation men need to pay some add up to the woman for her work in the relationship over the course of the years, however in more extensive Islamic statute, some researcher have distinguished the requirement for a lady who left relationship as an aftereffect of separation.

Under the Christian marriage in Nigeria separation is denied as couples are relied upon to persevere through whatever kind of difficulties they confront as translated by the Holy Scriptures. Keep up the promises taken before God and men "till death do us part". (BAOBAB 2007: 46). For a situation where one submits infidelity and the applicant thinks that it is unfortunate to live with the respondent, in the event that she has a sensible trepidation that her life, body or wellbeing is at risk. Physical brutality is apprehensions of risks and can prompt demise. It is to say that there is no ground for mischievous on the grounds that it may be influenced by shared assent of the mate.

There are reasons however for a marriage to be separate under the standard law, for example, infidelity, barrenness, sick treatment, witchcraft, brutality. As indicated by the Vatican code of law marriage under the Christian law can't be broken down by no human force and no reason with the exception of death (Vatican 1983:1141). So there is no procurement or law or division of property, in circumstances where the couples choose to separate. It is out of their wish and has nothing to do with the Christian law or law on the best way to share property.

In separation issues the children are sheared rely on upon their age if the children are grownups they will be given to the father, making it impossible to the mother for a legitimate consideration and the more established once to the fathers. Women are denied the custody of their children upon divorce even if the child is small or at breast feeding age. (Pambazuka news 2010)

### 3.4 CONCLUSION

Privileges of women are a standout amongst the most difficult to the Nigerian government. Women face numerous types of segregation from the general public, spouses, family, and relations. The standard of the human rights commission states in its constitution ensures flexibility to women from all types of roughness. In any case, as a general rule that is not what is been practiced in light of the fact that few types of violence against women, for example, early marriage and constrained, widow torment and legacy related brutality, abusive behavior at home, female sex mutilation still happens without equity. This work particularly reviews the Nigerian women's rights on extraordinary three issues and its impact on the women.

Marriage is a touchy issue in every lady's life, yet in a circumstance where women are compelled to marry without their wish or somebody they don't even love and still have no rights in their marital homes like settling on choice, their execution as moms or wives is not finished. Numerous women face diverse emergency like beating, and all kind of torment by their spouse, this circumstance make marriage bitter for women and the requirement for separation is the only way out.

Separation is something that is not by any stretch of the imagination normal. It relies on upon the religion as well as the region a person lives in. Northern Nigeria confronts more test than alternate parts of the nation. Separation influences the women even in the general public a separated woman is seen as a domestic servant and hard to get married again. Disappointment and frustration is all she is left with nothing in her wedding home can be hers again including her kids. Women are left with no legacy from their spouses and in the event that she is not taught she has no method for tending to herself after separation.

There has not been tremendously deliberate activity even with the women development towards legacy right. The explanation behind this is that the status of Nigerian women is not all around regarded to legacy and not same all over the place, a few women appreciate more than others relying upon their land area and religion. Without legacy from folks or spouse women that are not educated and



sometime the educated ones suffer without anything to take care of them. The privileges of people is critical to the UN so additionally the lives of women is essential to the African sanction on human and individuals' rights, which in its article 18, expects all states to give an end to oppression of women. It additionally incorporates procurement which perceives women' crucial part being developed and on sexual orientation balance.

The obligations of the Nigerian government incorporates, the Nigerian women are ensured the rights to life, honesty and security of persons, opportunity from destructive practices which contrarily influence the lives of women, equivalent rights in marriage, equivalent rights if there should arise an occurrence of division and separation, and the privilege to education and training equal opportunity in work, the privilege to take part in political and choice which will lead to elimination of all forms of violence.

In view of the discoveries and prior talk the primary conclusion of this study are as per the following. Separation practices are molded by social, religious and territorial and chronicled components of the Nigerian arrangement of government, which has formed the mindset established from past history of the individuals. These appear to be conflicting to the presentation of the UN statement on women rights, and the possibility to acknowledge women rights is troublesome. The arrangements and archived constitution of government republic of Nigeria in 1999 and other legitimate instrument, it adds up to an encroachment of women's rights.

The destiny of the Nigerian women through national exertion has been at moderate advancement. This is on account of the political conventions and social cleavages and standard law in Nigeria constitute boundaries to the law making procedure. In a few ranges there has been an awesome change on the privileges of women, generally in the south, east, and western parts yet a lot needs to be done on the northern zones on the privileges of women.

The wrongs connected with destructive practices against women can't blur away without the endeavors to decipher global women' rights law into the

neighborhood setting which will loan to slow changes need to help and clear the old accepts of the Nigerian individuals.

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## **CHAPTER FOUR**

### **EQUAL OPPORTUNITY IN POLITICS AND WORK**

#### **4.0 INTRODUCTION**

These chapters highlight the level of women political participation in the past and the present, it is recorded that women have been influential in the pre-colonial, post-colonial and there were lots opportunities for them without much deprivation compared to present politics women where they are deprived of such rights.

The access to equal opportunities in terms of socially, economically and politically between men and women in Nigeria is still a challenge to the system of government. Gender discrimination between male and female is still perceived on a high side. In this chapter we are going to see how the Nigerian governments consider the participation of women in politics and work opportunities. The census report of 2006 record that 48.78% of Nigerian national population in Nigeria are women, but women are inadequately represented in the national assemble, at the state house of assembly and the local government. They might be under represented or completely absent, sometimes the problem is that there are no women suitable to fit in the position because of lack of education of the women and lack of financial capacity to obtain participation forms makes the women to step down. In this case, it is uncommon to see women as rulers or leaders in public or privative sectors.

Political scene seems to be predominantly dominated by men than women in Nigeria. This is affected by general belief of the system of Africans where females are believed to have a second place while the male carry out orders as the head of the family. This is also transmitted to the political spheres of the country. Men are seen as individuals with better heads for leadership than the women, in places where women are given opportunities to political position they are usually given second place either deputy governors, vice chairman or other post that are less sensitive.

#### **4.1 WOMEN AND POLITICS IN NIGERIA.**

The continued low level of women's representation in cabinet official and national executives is still a male bastion, but this varies around the globe. According to inter-parliamentary union (IPU 2008), as of 2008, only 18.3% of world legislators are women, this figure includes both house of parliament. Women representatives are 18.3% and 17.3% in the lower and upper houses respectively; there is a great gap between the male and female. The representation of women is highest in Nordic countries, average of 41% and lowest in Middle East where women representative is 10% of legislators' average. For all other regions representative of women legislators ranges from an average of 13% in the Pacific to 22% in the Americas. The IPU also rank some countries according to gender parity in legislatures. Countries with the highest parity include Rwanda (48%), Sweden 47%, Cuba 43.2%, Finland 41.5% Argentina 40%, Netherlands 39.3%, Denmark 38%, Costa Rica 36.8% Spain 36% and Norway 36%. In the middle east are completely devoid of women, some findings are surprising for example women representation in Pakistan is higher than the United States (23% versus 16%). (Gelb, Palley, 2009:31).

Nigeria is a territory made up of diverse societies or kingdoms from North, South, East and West, which operates as a federal political structure under a civilian administration. Just around independence women began to show case their ability yet in politics but with the effect of the colonial period where women were led to backwardness in education which affected their performance in this period. In participation, women got to be at insignificant level in arrangement making and political arrangements. Women began to regain back their recognition in Nigeria but, in the Northern region, due to the practice of Islam and its strict beliefs women had no say not until the second republic (1979-1983).

The Nigerian women in politics today under democratic government have led to the advancement of women in many political portfolios. Even though it is still obvious women have long way to be able to attain equality alongside their male counterparts especially in elective offices. Babatunde Fashiola the former governor of Lagos state reveals a comprehensive record in 2009, records shows that:

*In 2009 there were only 12 women elected into the state assemblies against 978 men. In the senate, there were 3 females senators out of 109 senators selected that year. Also 13 women were selected into House of Representatives. By 2013, after elections, the number of female parliamentary had increased slightly. The numbers of women elected into the house of assemble from various states increased to 39 against 951 men while 21 women won seats into House of Representatives against 339 men. Also 4 women won seats in the senate form a total of 109 senators, making 105 men. According to the statically records, appointment into elective office from 1999 shows that 833 persons were appointed with 86 of them women, indicating about 11.9% women's participation and representation so far. (AFRREV LALIGENS, 2012: 16-17).*

The above records shows that women have faced and are still facing marginalization in politics, women come out more but their visibility and leadership opportunities are still negligible. Although the pre-colonial era gave room for women participation and representation, the record further shows that:

A total of 7,160 candidate contested in 2007 general elections, which 25 candidates for the office of president only one was a woman while 5 contested for the office of vice president, 474 contested for the office of governors in the 36 states, 14 of them were women also, 21 then again challenged for representative senator's seat. In the senate of 799 applicants just 59 were women. Likewise of 2,343 challenged for seat in the House of Representatives 150 were women while 358 women out of 5,649 applicants challenged for seats in the place of gather. After races recorded demonstrates that 9 female legislators won out of 109. There were no champ for the post of senator then again, there were 5 delegate governors and the House of Representatives had a female speaker. The speaker of Ogun was once a female (who was later impeached) Lagos state has a deputy speaker. All together they are 34 women members of the state assemblies. This is a mere increase of 2% from 2003 elections (AFRREV LALIGENS 2012: 17).

Women interest in legislative issues in African nations was praised in Kigali Rwanda where Joyce Banda was confirmed as Malawi's first female president in 2012. There was other further reason to celebrate when Catherina Samba –Pangawas

sworn president of central Africa republic (CAR). this development was fascinating to Africans development, with 64% seat held by women Rwanda women (highest number of women parliamentarians in the world), Senegal and south Africa have more than 40% each, Angola, Tanzania, Mozambique and Uganda with 35% of parliamentary seats. Record shows that US held only 19% of seats in US congress and 20% in senate. However, a survey on women's participation in politics report that having Rwanda and other African countries with significant number of women in parliament, the worst performance still comes from same continent, the worst performance comes from countries like Nigeria with 6.7%, Swaziland 6.2% and Benin with 8.4%.(Ighobor. K 2015:14).

The issue is that the attitude of the Nigerians about women is that women are set at second place and this has overwhelmed their faith in all part of life, and it implies it is troublesome for the men to acknowledge having parallel status to women. In circumstances where a man is put under the initiative of a lady they don't permit the women to perform adequately fairly need to manage for the women. The capacity to adjust the issue of sexual orientation in Nigeria legislative issues still has long approach to be accomplished. Reasons are the political environment of the nation is commanded to a great extent by male partner, notwithstanding when it is evident that women in that field have preferred experience over the male and more qualified for the position.

From history women have been liable to underestimation, shamefulness both in legislative issues and private life, albeit there has been some worry by the MDG, ACHPR, NEPAD and other formative bodies on sex balance to dispose of all types of sexual orientation inclination, badgering, abuse, segregation, social partiality, religious radicalism and government strategies and choices customary and standard practices especially in Africa. There has been a steady happening to women into open for which can be seen a desire for the women in Nigeria. (Thomas and hickey 2012) it is accordingly accepted that women are start to be seen as apparatus positive change an end that relies on upon the level of access to the open door for realizing their possibilities and ability. A conceivable clarification for this improvement is the reasoning that one of the markers of the advancement and improvement of any country is the position of women in the general public women are likewise essential

as men as apparatuses for the advancement of each general public at any level and are to get to their chances as any man for realizing their potential ability(Akpovata, P 2008: 191).

## **4.2 WOMEN AND WORK OPPORTUNITIES IN NIGERIA (EMPLOYMENT)**

Nigerian women and girls have most exceedingly bad advancement than men and boys, notwithstanding when they have comparative level of improvement, opportunities are given to men than the women in securing an occupation. Around 6 million Nigerians go in the process of childbirth market in Nigeria consistently just around 10% protected occupations and only 1/3 of women of have the capacity to secure employments in formal divisions. (Sexual orientation reports 2012; iii). Women and men all over need to gain a living for themselves and their families, and appreciate each privilege to lessen neediness. The objective of full livelihood are better than average work is to advance open doors for women and men to acquire a tolerable and profitable working state of flexibility, uniformity, security and human nobility.

Numerous women today acknowledge occupation regardless of the low income simply as a result of neediness, and procure day by day living for the crew. Nigerian women should be dealt with reasonably; the administration need to hear their voices and have each worry about what concerns them. Women get no admiration like the men in Nigerian culture, this is influenced by the laws religious accept and social mindset for the most part of Africans. Women and young girls drop out of school to get hitched at youthful age living them with no or little chances to accomplish great component. Without great and full education they are left with nothing but end up as house wives who cannot care for themselves but depend on the husband for every little needs.

Employment rate analysis conducted in 2010 among different age groups in 2008 shows that between 15-19 years women working are 11.7 while men are 28.5, 20-24 years women 28.1 men 59.6, 25-29 women 39.4 men 90.1, 30-34 women 41.9



men 98.9, 35-39 women 51.9 men 98.8, 40-44 women 57.2 men 98.8, 45-49 women 67.0 men 99.2, 50-54 women 69.0 men 97.5, 55-59 women 61.0 men 97.6, 60-64 women 41.9 men 78.5, 65+ women 29.6 men 49.9. Employment rate ages 15-64 by gender in Nigeria and some regional nations; Nigeria shows a strong gender inequality amongst the regional African countries. Nigeria men 77% women 42%, Namibia men 46% women 30%, south Africa men 60% women 31%, India men 78% women 32%, Kenya men 68% women 58%, Malaysia men 78% women 45%. (Onyejeli. N 2010: 3)

The step taken by the Nigerian government in 2002 was a bold step in responding to the UN to get rid of all societies' form of discrimination especially on discrimination based on gender. Nigeria adopted the convention of elimination of all forms of discrimination against women (CEDAW) which Nigeria is working towards it today. By eliminating all gender based discrimination practices in recruitment and wages, policies and practices must comply with the principle of equitable representation of both sexes. (Gender issues 2014: 2)

Nigerian men conviction that having equivalent open doors at work with a woman denies them of their rights as men who are dependably the pioneer or head (health final report 2004:59). Yet, the fact of the matter is that everybody has his or her part to play in the improvement of the state and ought to be permitted to do as such with no obstruction.

Religious believe and social assertion of women should be substandard and unable to lead, has turn out to be such a great amount of some piece of the women that they accept furthermore battle any endeavor to change the status. Some truly accept that if women are permitted to take position of power, the general public will be decimated. To them male are best regardless of the fact that he is bumbling. Again another variable that expands sex disparity is that women are adapted to be reliant on men for their satisfaction and great satisfaction of life. (Nwonkwo.O 1996: 64-65).

The problem is that most of these women do not really know their rights and are blinded by the cultural and religious and practices that has been in place since colonization. The fact this women lack education also contributes to them not

knowing full rights as women. In the recent there has been a women initiative change campaigns trying to make women aware of their rights and positions in sustaining good jobs and be leaders at all levels of their capacity, but the progress seems to be very slow but surely slowly change will come one day. Almost half of the Nigerian (48.2%) generally put ethnicity more basic than other identity, this include linguistic and local regional identity compared to almost (28.4%) who considers more of class identity. (Eghosa&Rotimi, 2005: 9/27)

In spite of the fact that there were no show separation law against women in the enlistment and job, the proportion of men to women delighted in the formal part is still all that much for men. (FMWA 2010: 50). There are instantly existing developers by different partners to make change. The national monetary strengthening improvement system, state financial strengthening advancement method and numerous other reasonable advancement methodologies went for lessening destitution through employment creation to genders, guaranteeing sustenance, security and curing disparities. The Nigeria work congress is occupied with rising mindfulness through support and campaigning to guarantee that non-biased business practices are energized.

The government service of work and efficiency has strengthened its exertion at guaranteeing sexual orientation delicate worldwide principles on job, working condition; operational security and wellbeing are held fast to. There is have to fortify the sexual orientation administration framework which was setup to give an empowering domain to the planned remaking of sex relations in the nation. At the point when the issue of disparity is changed women will have more noteworthy parts to play being developed undertaking. It has turn out to be somewhat evident that sexual orientation mainstreaming is a variable of supportable improvement in Nigeria.

A few elements additionally added to the contrasts in the middle of men and women been utilized, the sexual orientation contrasts which workers consider is that women most particularly in Africa have bunches of obligation to play in the house than in workplaces, for example, house work, care (kids and elderly) and business. It likewise incorporates generation, cooking, getting water. This makes the men most a times to land faster positions opportunity than the women due to sex obligations. At

times if the women land positions and have the capacity to adapt to all the anxiety included including house obligations the pay is not adequate or paid not as much as a male specialist is been paid. (World development report 2012: 215-217).

In numerous privately owned businesses a lady may be fortunate to secure work yet there are no composed approaches that when she gets pregnant she loses her employment. Again if two individuals working in an organization or same association gets hitched if it decides that one of them needs to stop by and large women are the once that quit their employments (A shadow report 2008: 48).

There ought to be a decent joint effort of all women gathers in other to expand the rate of women association or interest in government association in other to accomplish the present state of affairs, so women effect can be felt in the nation. Women with energy to work ought to be put ahead of the pack in other to show others cases to take after. This can be actualized in elected level, state level or nearby government level. Government ought to include women in choice making in diverse segments and at distinctive level of government in other to overcome sex inclination/ disparity. Women are great at fathoming issues concerning clashes there ought to be given the opportunity to take part in such zones. There ought to likewise be end of ahead of schedule child marriage; this does not give the girls chance to have great instruction which can likewise be an increment to strengthening to be fit to do essential capacities as a woman. Also, it will give them meet certainty as accomplices with the male partner and ensure better advancement.

### **4.3 CONCLUSION**

For women to have sex balance in Nigeria, the administration needs to work in changing the structures which create sexual orientation imbalances in the public eye. This intends to construct a reasonable structure that will indicate distinction in hardship of women right in tending to sex balance issues. 50% of Nigeria populaces are women and Nigeria can't keep on treating them as substandard being, both in commonwealths and in work right should be made strides. In spite of the fact that the pre-colonial time gave the women rights to take part as pioneers and in instruction however the circumstance is sufficiently bad in today's Nigeria. Today

women have enthusiasm for instruction, governmental issues and work for improvement and self-wage yet their perceive ability and administration opportunities are still insignificant.

This work had the capacity access sexual orientation imbalance in legislative issues investment and vocation opportunities impact on the Nigerian women from pre-colonial time of Nigeria to date. It likewise set out a few proposals should be taken by the Nigerian government to accomplish sex uniformity among the women and men at all level without separation of human rights.

## **CHAPTER FIVE**

### **CONCLUSION AND SUGGESTION**

This thesis demonstrates the negative impact of social and religious customs in Nigeria for the women rights. It attempts to demonstrate that women are still far from the accomplishment of equal rights and opportunities. It is recorded that in Nigeria in the pre-colonial period women were offered chances to take an interest in governmental issues, instruction and livelihood of their society. In any case, for a long time, disparity has terrified the nation with the decrease of women's investment while their male partners are not constrained by their sexual orientation. The convention of sexual orientation fairness has picked up such a great amount of unmistakable quality over the course of the years in such a variety of groups and continues to threaten the advancement of gender uniformity.

This study has sought to examine variety of issues that women continue to confront and struggle with in today's society in Nigeria. Accordingly, Chapter Two investigated physical assault, female genital mutilation and women trafficking. The second chapter delved into the impacts of these brutalities on the various parts of the lives of these women. Being the subject of these assaults often leaves these women shaken dealing with long-term physical and mental injuries. The most widely observed impact of these traumas are the subsequent damages to mental health and wellbeing. The impact of these traumas often lasts a lifetime, adversely influencing them in every walk of life.

Female genital mutilation is a destructive customary practice in Africa. This often involves the cutting of some or all parts of the female genitalia. It is a difficult procedure carried out without the use of anesthesia or sterilised instruments. There is every possibility of infection development, urinary tract infection, shock from bleeding and haemorrhage. These are among the short-term affects. The long-term implications are life-long and irreversible.

The Chapter Two also discussed the problem of women trafficking. Nigeria has been records to transport the largest numbers of prostitution to Europe. Women are exploited and used as prostitutes due to a lack of education which leads to a lack of

job opportunities for these women. Some women go into the prostitution business in order to provide for the basic needs of food and shelter for their families.

Chapter Three dwelled into the issues around marriage, legacy and separation which put women at a disadvantageous position in the society. Despite the standards set by the UN, customary and social conviction of Nigerians remains profoundly established and unmoved in the region. Raising the subject of women's right to the higher levels remains a topic of continuing struggle and remains very troubling for the foreseeable future. These three issues influence one another, these women often drop out of school at an exceptionally young age and wed. They end up as full-time housewives and rely upon what the spouse has the capacity to give. They cater for the kids and do all the residential occupations.

In the case of separation and divorce she leaves with no legacy, she does not have the right to take anything out of the house unless she has proof of ownership to the property/belongings. Likewise she does not have the right of access to the custody of her children. This remains amongst the rights of the father except in the case of an infant/child that is being breast-fed. In which case they remain with the mother. After the child passes the breast-feeding age the father has the legal right to take the child back into his custody.

Notwithstanding when Nigeria law has ensured each individual the privilege to life in the constitution, the conventional and social conviction has put the women to a level of no change. Despite the fact that this practice is more basic among the northern Nigeria individuals, there has been some change among the southern, eastern and western regions.

Chapter Four revealed the low level of participation of Nigerian women in political institutions and in the job market. Despite the fact that the Nigerian women from the past have demonstrated that they need training there are still few of them who have battled to endure school and are very much learned than even a few men who have instruction at their disposal. A large portion of the Nigerian population are women and the legislatures need to see the requirements for the women to be given their human rights and chances to partake in all governmental institutions.

Overall, the principle issue is the attitude of the Nigerian individuals that a man is constantly respected to be the head (dependably in control) and scarcely to be responsible to a women on the grounds that women are thought to be inferior by the conventional and social convictions of the Nigerians and Africa individuals on the loose. Given this, what does the future hold for the Nigerian women? The policy makers should put more effort on this question. No doubt that the women in Nigeria are yet to gain ground in political, economic and social issues when they are been compared with their male counterparts.

Nigeria is exceedingly huge in Africa, prevalently known as goliaths of Africa and can't be deserted on such basic issue concerning how critical she is set in the district. Nigeria needs to dispose of such a variety of elements influencing its sex uniformity which additionally stretches out to a few sections of the area. Living the women in household obligation implies they have no or little time to partake and get to be included in expert association. The national leaders in Nigeria need to guarantee the appropriation of bills on sex uniformity to be gone into law that as well as guarantee fitting requirement of equivalent status act at all levels.

The future ramifications of this is that Nigerian until further notice has no composed constitution on sex it is exceptionally uncertain that Nigeria would achieve equity in work and governmental issues; on the grounds that women still have fewer opportunities compare to men on an average. This means that gender opportunities is still alive and well. And if solutions are not provided on time the percentage of suffering women will continue to increase every year.

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